Shaker Manifesto.

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APRIL, 1882.

No. IV.

PURSUIT OF LIFE.

GILES B. AVERY.

This should be to search after, find, and apply, practically, to the habits and conditions of life, those levers that shall elevate the human character to the dignity designed by God. Knowledge, talent, genius, position, these alone, cannot do it! But, a patriotic spirit, desirous to be like the sunbeam, growing brighter from its early morning rise, and shining to bless all mankind.

A sacrifice of those belittling, debasing, selfish loves and pleasures that degrade man to a brutish level; those selfish graspings for earthly gains, harvested, often times, at the impoverishing and sufferings of the neighbor, those piles of sordid wealth that bury the soul in things that perish in the using.

This patriotism, these sacrifices; the seeking of that Wisdom that cometh from above, and the consecration of one's life to live as God lives, and labor as God labors, to bless the whole race of

man, and help to elevate him to his proper niche in God's temple. This is living worthy of existence. All else is sham; life buried in death while threading the pathway of time.

The pursuit of knowledge, may be good, it ought to be; but, knowledge merely, is an acquaintance with facts, or a perception and comprehension of principles and powers. It may be piled up in heterogeneous masses in the mind like miscellaneous books in a library; or better, it may be systematically treasured in the memory, but, without wisdom, it simply plays around the head, or like the babbling streamlet, tumbles over the obstructions in its pathway, noisily and uselessly, dashing along to the ocean of forgetfulness.

Wisdom peers its way into causes and consequences, adapting its powers to the accomplishment of necessary and blissful ends, feeling out, with its electric like fingers, the long lines of intelligence, and charging their connecting wires so speedily as to be ready to meet any exigency of occasion, or dignity of impor-

tance of condition; banishing animal dullness and stupidity of perception and comprehension, and appropriately adjusting itself to all needs and purposes.

Wisdom teaches, first, the necessity of running in the journey of life. Secondly, the prizes for which to run.

The true benefactors of our race have been a class of earnest, honest, toiling and self-sacrificing souls, in all the history of earth's unnumbered ages! The devotees to the pursuits of selfish gains and pleasures, at the expense of a neighbor's, a brother's or sister's need or comfort, have never, in all their races of life, yet reached the goal of bliss. ever, like the cup of Tantalus, been distaut from their lips, and though, like Numidia's horsemen, it has been swiftest in the race for earthly gains, like them, too, it has been faithless and unscrupulous relative to the rights of fellow man; hence, its spoils have not been the dispensers of happiness, but the treasuries of envy, hatred, and remorse.

But, shall gold, silver, jewels, piles of earthly pelf, or palaces and monuments of earthly glory engulf the soul of humanity and harness man down to earth forever? Shall saint like professions of godliness, hollow as the apples on the lake of Sodom, though painted with their inviting mellow orange hues, deceive the soul forever? Shall religion, like a clerical cloak, be only worn on the exterior of human life, and be as destitute of life as the shorn wool the cloak is made of?

Must still unnumbered ages roll and their history record the race of man plodding only in the mire and dross of earth. Shall soul resurrection lie couchant as a slain lion and man essay to find its bliss

by the display of an empty skinny form? O let earth roll up her musty scroll of self, of pelf, of sinful pleasure, and burn it in the fire of God's truth and Love. Let man burst his snail shell of sensuality and animalism, and, like an uncaged bird, fly to the freedom and redemption spread forth on the plains of God's great salvation, perch on the trees of life that grow on either side of that river of love that makes glad the city of God, and daily feed on their twelve manner of fruits. Thus living make earth Eden, and Heaven a sure inheritance by bringing it to earth!

Mt. Lebanon, N. Y.

LINES FOR BROTHER EZRA SHERMAN.

R. S. MCGUIRE.

Our kind loving father
Has gone to his rest,
Wisely finished his labors below;
Having wrought in that righteousness
Angels can bless
And Heaven approval bestow.

Thus passed our good brother,
True, faithful and just,
Like a sheaf of ripe grain, gathered home
Where treasures lay garnered,
Untarnished by rust,
The fruit of life's duties well done.

How happy the song
Of the justified soul,
When called earthly cares to lay down:
"I have fought the good fight,
Over sin found control,
Which gives me my kingdom and crown."

And tho' the thin veil
Which now drops between,
May hide our dear friend for a time,
In spirit we mingle,
Anddimly discern
His home in that beautiful clime.
White Water, Ohio.

JOB BISHOP.

BY HENRY C. BLINN.

(CONTINUED FROM LAST NUMBER.)
So very peculiar was the impression that rested upon those present that a solemn stillness prevailed for several min-

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Father Job afterwards conversed freely and encouraged all to keep their union and to build upon the foundation of truth. "The time will come," said he, "when 'one will chase a thousand and two will put ten thousand to flight." Not by words of steel, 'not by might, nor by power, but by my spirit, saith the Lord.' Those who bear the cross of Christ, who come forth with a testimony that the world cannot gainsay, will be the victorious children of God."

Father Job Bishop was among the itinerant ministers who visited New Hampshire several times between the years 1782 and 1792. It had been anticipated that Elder Henry Clough would be commissioned to organize these churches, but in 1788 he was called to the church at New Lebanon, as an assistant to Father Joseph Meacham. At this time Father Job was chosen to succeed Elder Henry as a minister over the people of Canterbury and Enfield.

In personal appearance Father Job Bishop was erect and well proportioned, being about five feet and ten inches in hight. His hair was dark chestnut and very strait, his nose of the Roman type and his eyes a brilliant black. His voice in speaking was keyed higher than is usual for men and yet those who listened to the power and spirit of his exhortations soon learned that he was a living servant of God. He was remarkably gifted and endowed with the prophetic spirit in an eminent degree.

In 1795 the title of Father was conferred upon him by the Ministry of New Lebanon and from that date he has been known only as a wise, honorable and loving parent.

In his ministrations Father Job always spoke in the spirit of loving kindness. He manifested at all times a great degree of patience, and was constant in his exhortations for every one to accept the beautiful cross of Christ.

Even the little children shared largely in his parental care and looked upon him with reverence and respect. They sensibly felt through him an inspiration of holiness, to which in more mature years they affectionally bore witness.

Father Job always manifested a deep reverential regard for those who occupied an order before him and conformed implicitly to the rules and regulations that were established by the mother church.

He insisted that the trustees should have a care over the articles that were manufactured for sale, and unless free from blemish, they should be retained at home.

The apostolic injunction, had to its fullest extent enforced itself upon the first elders of the society. "Owe no man any thing, but to love one another." To be in debt to the children of this world, was indeed reprehensible, and Father Job would not suffer an infringement of the rule, even in the least degree.

A case in point was that of a brother who had, in closing a trade, found himself in debt to the value of a few cents. Not having the necessary change he gave his promise to send the balance early on the following Monday.

The brother on being reported to

Father Job, was admonished to return. a distance of four miles, on Saturday P. M. and cancel the debt.

Although Father Job was among the elders first gathered as ministers at New Lebanon, yet it was thought best by Father Joseph, for him to enter the family as a common member that he might find his union and order in the church of God. For several months he devoted himself, faithfully, to the temporal and spiritual interests, but in the spring of 1790 he was again called to officiate in the order of the ministry and in company with several others visited every place where the churches were being gathered into order.

In 1791 he visited the people of Canterbury. At this time he was not as successful in his labors of union as he had wished and in consequence was much depressed in spirit.

On his return to New Lebanon he immediately informed Father Joseph who very pleasantly remarked. Well, Elder Henry may go with you, and you may confer with each other in regard to your christian work.

In a few days the two brethren were journeying on horse-back, side by side, on their way to New Hampshire. After traveling several miles, a deep anxiety to ascertain the cause of the failure began to pervade the mind of Father Job. Becoming deeply absorbed in these anxious thoughts, he finally fell far in the rear of his companion.

In this revery he received the impression that gave him some new light on the subject and putting spurs to his horse soon overtook Elder Henry and said to him,-Henry, you are my gospel elder! Elder Henry reined up his horse and re- of any man at first, because one cannot hold plied :- Go, Job, you will have a gift in out that proportion.-Bacon.

your ministration. I will return. ther Job entreated Elder Henry to continue the journey but he answered decid-Nay, it will be of no use, you have the gift, and immediately returned to his home in New Lebanon.

Father Job now continued the journey alone and visited the Brethren and Sisters at Canterbury and Enfield who kindly accepted him as their leader. It was not, however, till the following year that he was permanently established as the Elder of the two Societies in New Hampshire. At this time he was accompanied by Elder Henry Clough, through whose agency, he received the cordial union of the people. Active preparations were then made to establish the order of society, agreeably to the form of the first Church.

The following incident relating to President Madison's tour through N. H. in 1817 was found in a work Published in Hartford, Ct. 1819.

"Amid the regulated forms and the fashionable style of modern etiquette, the President was received by one of the Shakers at Enfield, N. H. in a style of plain hospitality which comes directly home to "men's business and bosoms." The Elder in all the majesty of conscious integrity approached the President and said, 'I Job Bishop welcome James Monroe to our habitation.' This must have been the language of the heart which can neither be ornamented by the flourishes of rhetoric nor degraded by the sneers of formality."

(TO BE CONTINUED.)

It is good discretion not to make too much

SHAKERISM.

H. L. EADES.

Being a reply to an Article in the Boston Investigator, by an "Ex-Shaker."

Friend Editor:—In replying to Ex-Shaker's Article on the Confessional, which appeared in your paper of the 4th Inst.—I would say, first, that I take the pen more to enlighten the public, than to controvert his mis-statements; but will notice the more essential before closing.

All who believe in, and look to the Scriptures for guidance, well know that there is no christian precept more clearly and positively enjoined than that of Confession, beginning with Adam and ending with Ananias and Sapphira, who, for their dishonesty, were struck dead to the spirit life of the Church and were, Adam like, ejected "from the garden," "struck dead" and buried in the world, and Ex-Shaker seems to have shared the Joshua, in his advice to same fate. Achan, gives the most clear instruction on the subject, thus: "Achan my son, give, I pray thee, glory to the Lord God of Israel and make confession unto Him and tell me what thou hast done, hide it not from me." Joshua vii, 19.

On and on through the typical law, it was enjoined, up to Jesus who contessed to God in the hearing of John the Baptist; when the new gospel dispensation commenced, and Jesus himself became the Confessor, and appointed his successors, saying; "Whosoever sins ye remit they are remitted unto them and whosoever sins ye retain, they are retained. Jno. xx, 23. The Apostle Paul makes it clear, by saying; "Some men's sins are open before hand, going before to judgment, and some they follow after."

I. Tim. v, 24. And further, "The saints shall judge the world." i Cor. vi, 2.

Whenever a soul is convicted of sin, and is led to the house of God, "where His name is placed for Salvation," his "hour of judgment is come," thence-forward to worship Him that made the heaven and earth and sea," Rev. xiv, 7, instead of doing as infidels, giving their worship to the things that are made, instead of their Maker. (!) But, I need not quote scripture further; besides the spiritual and scriptural injunction, there is a reasonable necessity that the Elders should know the weak points of each applicant in order to be able to throw around them the proper safe-guards and succor them. Besides, it is incumbent on the Elders, and a duty they owe to the Church, to know what kind of material is admitted into the body. The writer of this has been a confessor for near half a century, and quite willing to anticipate Ex-Shaker's exposure of the Confessional.

There are but two motives which should induce any persons to seek entrance into the Shaker Church. viz: First, to get rid of all the sins of a past life, by letting them go before into judgment, and 2nd, To place themselves in a condition where they can live a better, higher, purer, more useful and a more sinless life than is possible to any one, while remaining in the world. "For, without, (in every part of the world,) are dogs, and sorcerers, whoremongers, murderers, idolaters and adulterers and they that love and make a lie." Rev. xxii, 15.

Every city, town and village on the earth's surface, comes directly under this category, except Christ's Church and followers, who are in the resurrec-

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nuch hold tion, and neither marry nor are given in marriage. Matt. xxii, 30.—Who, then, would not desire such pure heaven-born company? But many come from selfish consideration, to obtain a living without rendering an equivalent. Such ones usually fight shy of the Confessional, and come forward, not to confess, but to conceal their sins and weaknesses from the light of God's order, and sometimes need enlightening to help them, hoping they may receive a conviction which has not yet reached them. I am led to believe that Ex-Shaker was one of this class.

My uniform course with applicants has been to inform them, that the first step to be taken, is the confession of every transaction of life, within one's immediate remembrance, which the confessor knew, or now thinks, was wrong and sinful.

The earnest, honest applicant, then begins and goes straight forward and gives a satisfactory account of himself, puts his name to the Novitiate Covenant, and comes into full fellowship with the body of Christ.—So, God, in His Order, and God in the penitent, remits the sins and lifts their burden from the soul. A mountain is removed, and "Saith God, their sins and iniquities will I remember no more." Heb. x, 7.

The honest soul then feels a releasement, which it never felt before, and which cannot be obtained in any other way. The burden gone! and harmony restored between the soul and its Creator!

Some, foolishly choose to put off the mortifying ordeal until they shuffle off the mortal, expecting then to appear before some big imaginary Deity, seated on a large white Throne, perhaps inside the rings of Saturn, or somewhere else among the stars! But, the scriptures, properly understood, justify no such belief. In this, such souls will find themselves mistaken, for God has His Order, composed of finite agents, in both worlds, to which all must bow, whether angels or men.

1. As to confessing all the acts of a married life I will say:—It is only necessary to confess what the enlightened mind now sees to be wrong.

fi fi

- 2. We know nothing about "the recording angel blotting out sins by our intercessions." I have shown how sins are forgiven, by God, in the saint, and God within the sinner. The latter with repentance and honesty, the former with love and charity. But it is all labor lost with one sin willfully covered, God, in the sinner, will not bless and lift the burden from the soul, and God in the saints cannot.
- 3. The Shakers have no masonic secrets; they wish to be investigated and probed to the bottom. They have nothing to conceal or cover from the eyes of God or man. The Pearl obtained by their life, is the "Pearl of great price." Its value is only known by the possessor. The more it is exposed the more beautiful it appears; the more it is rubbed the brighter it shines. 'Tis a pearl that worlds cannot buy.
- 4. It is sometimes charged that the Shakers require confessing every week! Just so, if one sins every week, not otherwise!
- As to books and papers, no family is without them; but it would be better to have none, than not to have them well selected.
- fore some big imaginary Deity, seated on a large white Throne, perhaps inside the among the Shakers and expect them to

abstain from generation, would be just as sensible as to give them a spoonful of brandy every day, and expect them not to be drunkards!

7. Shakers are not required to subdue every natural instinct, as ex-shaker testifies. Our desire is to change the carnal for the pure and spiritual! Is this objectionable?

8. Ex-shaker complains that letters are to be read by the Elders. This is a good rule. If members cannot trust their Elders, How can they expect to be trusted?

South Union, Ky.

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DAY DAWN.

CECELIA DE VERE.

In the still hour of the morning. E're the light began to shine, When the blush-rose of the dawning Fluttered to the silvery line: When the silvery line expanded, Changing to a fan of gold, And the rising mists were stranded As the glory upward rolled. Woke I then from peaceful slumber To review a darkened earth, With its burdens that encumber, With its ignorance and dearth; Custom, creed and superstition Form a veil of every land, Usurpation's Inquisition Works below to starve and brand; There the countless toiling masses Never see with normal sight, Life, the night-mare, as it passes, Brings them only pain and blight. To support the torturing errors That their hearts are forced to know, War, with all its blackening terrors Fill them with appalling woe. There are noble souls contending With the monsters of the world, Scaling high, and low descending, Wheresoe'er the serpent's curled. But, I said, O vain devotion!

What will all the effort do? Will the reeds beside the ocean Change its rolling or its hue? 'Twas a thought of earthly reason Unillumined by the light; 'Twas a doubt, and doubt is treason To the sacred cause of right. Quick reproof my heart was taking, When a vision o'er it came. Faith, that like the day when breaking Flushed it with a holy flame. And I saw, not trembling grasses, But the angel world of thought, Bending down to reach the masses Through the minds that it had taught. They will tear the veil asunder, They will rend it thread by thread, Show the tangled warp of blunder On which scenes of blood are spread. They, commissioned, strong, indignant, That false covering will destroy, And declare the God benignant, Made this world for peace and joy. God's estate, in fair division To his children doth belong, Might has cancelled His decision Brutal might that fights for wrong. But an angel might is coming Like the billows of the sea. Hark! the waves are softly humming Snatches of a symphony; When the broken strains are blended, And the music is complete, War and darkness shall be ended. Light and harmony shall meet. When the lands of every nation To the people are secure, Earth shall know a new salvation, And her peace will then be sure. To this end, O let us labor! Every one can take a part. Love to God and to our neighbor Forms the bond of every heart. O, a mighty day is breaking! We must hail its light, and grow, Earth and heaven alike are shaking, Only truth can safety know, Light alone the truth will cherish, And expand its latent bloom, But the rankling wrong shall perish, Day-dawn ushers in its doom. Mt. Lebanon, N. Y.

A Point Worthy Of Consideration.

WILLIAM C. LANGBRIDGE.

In reviewing the assassination of President Garfield, and all of the various circumstances pertaining thereto, I perceive many inconsistencies not the least of which I will mention. Guiteau says that it was an act of the Deities, and that he was simply an instrument called to perform that act. Of course all pious people express horror at such "shocking blasphemy." Yet President Arthur in his Thanksgiving Proclamation, and again in his message to Congress, says, "Whereas in His inscrutable wisdom it has pleased God to remove our beloved Chief Magistrate, the late James A. Garfield," or words to that effect.

Nearly every Governor and clergyman in the United States has used similar phraseology, and I might add every pious layman. Now I readily give President Arthur and every other one who has thus expressed himself the credit of having good motives. when a grave public document is issued by the President of the United States, it should at least be in accordance with known facts, which President Arthur's declaration was not, as by it he reaffirms what Guiteau so stoutly asserts, viz: "That it was the will of God that President Garfield should die as he did," and by this assertion he practically admits that Guiteau was but an agent in the hands of Providence, and is therefore an innocent man.

The President was doubtless prompted by the best of motives and by a tender regard for the memory of his illustrious predecessor, but allowed himself to be betrayed into the usual conventional form of expression. Nothing can be

worse blasphemy to my mind than the present fashion of charging God with fathering every crime committed. And I believe the time is not far distant when the majority of thinking, intelligent people will regard with unqualified disapprobation and contempt this irrational method of accounting for the sins and transgressions of mankind, and instead rest the blame where it belongs—upon society.

To say the part Guiteau took in the tragedy was the result of "devilish depravity," and then in the next breath assert that it was the will of God, is a species of reasoning the "national mind" fails to comprehend; and which appears to me like what logicians would term reasoning in a "vicious circle."

This "inspiration" business is becoming far too dangerously common, and Guiteau should be made such an example of as shall cause other would-be murderers to pause before committing an act that must, surely end in ruin to themselves. They should be made to understand that the plea of Divine revelation will not shield them from the penalties of the law. It is not even necessary to deny these pretended revelations. Thus it may be said to Guiteau: "Possibly God did command you to shoot the President; but in doing so he must certainly have intended you to be hanged, as hanging is the punishment inflicted for murder."

an agent in the nd is therefore an Guiteau, but if by so doing it shall teach a salutary lesson to others of his kind, the sacrifice will not have been in vain. The best way to put an end to this pretense of Divine revelation is for all sensible persons to take the view Mrs. Garfield does, when she says that she fails to discover any Providence in

an act that at once deprives her of a husband, the staff of her life, and her children of a father.

Mt. Lebanon, N. Y.

TEACH ME TO TRUST.

ANNIE STEPHENS.

Time's golden sands are flowing
One by one,
Our life its course below
Will soon have run.

Then whither wilt thou go
O soul divine?
Where are the realms of day
In which thou'lt shine?

What subtle power controls

Thy destiny?

Why wrap thy future life

In mystery?

Enough to know is given,

A voice replies,

Prepare thy soul for heaven

The spirit cries!

Then trusting, I will wait,
And hopeful be,
For I know the angel's love
Rests over me.

And though my path may lead

Up mountains steep,
The hand that guards all life,

Will guide my feet.

And I shall learn through faith,
That hand is just;
O blessed light of heaven,
Teach me to trust!
Mt. Lebanon, N. Y.

We must beware of admitting into our souls the belief that there is no soundness at all in arguments. Let us rather believe that it is we ourselves who are not sound; but let us act like men, and bestir ourselves that we may become so.—Socrates.

FRAGMENTARY THOUGHTS.

ABRAHAM PERKINS.

Much is said and written in regard to the present moral condition of man compared with the past. The verdict is largely, that conditions of society, as a whole, are improving and the world is growing better.

In a certain sense, as I perceive and realize it, this judgment is true; in another sense, it is not true. Taking the view that there never was an age when man was more enlightened, when greater knowledge of truth never before existed and when truth was never more cheerfully acknowledged and accepted as truth, the judgment is correct. But in the sense that today man is truer to conviction than in any preceding age, it is false.

Although divine truths are in a good degree understood and accepted as the higher revelations of God, yet there exists a species of belief that man may be justified in a life less perfect than what he knows to be most perfect; that it is not expected he will accept fully the teachings of our Lord as his guide and In fact, that he deems the example. cross too heavy to carry, that human nature demands ease and relaxation, that man is mortal and should not presume on making the Savior strictly his example: therefore he yields to the impulses of a depraved, selfish heart and is condoned on the ground that all men assume this position and he is as good as his neighbor.

We would ask, why then did our Master say,—"Follow me?" Did he require more than man is able to perform? And because of his weakness

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and short comings which he cannot prevent, is he to be deprived of an heirship with Christ, a relation to his body and a place in his kingdom, which admits of nothing that worketh iniquity, that defileth or maketh a lie?

Again the injunction was,—"Be ye perfect, even as your Father who is in heaven is perfect." What can we learn from this? As I understand the words, we are to become perfect children in Christ; perfectly obedient to his instruction. truly subject to the dictates of conscience, living watchfully, prayerfully and carefully in the spirit and life of Christ.

I acknowledge that manifold are the truths abounding today. They are ours to enjoy; a blessed gift from the Father and Mother of mercies. And however much "the earth is filled with the knowledge of the Lord, even as the waters cover the sea," yet sin abounds in equal ratio.

It has probably never been known in the earth, when the catalogue of crimes, murders, suicides, robberies, incendiarism and evils of every name was greater than today. The servants of Satan are legions, all busy in his service, opposing every movement of reform, obstructing every avenue of light and sowing tares which are yielding a harvest that is manifestly impeding and checking progress and darkening many a soul; thus robbing the earth of the genuine fruits of peace and leaving man to groan under suffering and pain, with little prospect or encouragement of deliverance.

I have favorable auguries, by which my confidence is strengthened of a "good time coming;" and from the effects of the woman should bruise the serpents' the operation of an apparent inner work

of the spirit, we have the best of evidence that a brighter day is dawning.

"As fast as people learn to think, they demand liberty," and greater light is sought and resources resorted to to obtain it; which, in the providence of God, in His own time, is dispensed, giving liberty in a corresponding degree with the acceptation of light. It comes not without sacrifice; and the greater the sacrifice required and conscientiously made, the greater the progress, purification and freedom of the soul. and the more careful will be the obedience rendered to the principles of truth, the freer the relinquishment of self to the consuming fire of the gospel, which cleanses the soul from all impurities of the flesh, and of a depraved animal nature, bringing it into that baptism and resurrection of the spirit which constitutes man the true image of God and makes him an angel.

Enfield, N. H.

THE SECOND EVE.

RUTH WEBSTER.

According to the allegorical account, men and women were created having equal rights; but in consequence of the woman taking the lead in the transgressing the law given them, she was told that her "desire should be to her husband and he should rule over her," thus making her condition little superior to that of a slave, and in fact, when united to an immoral man, she has experienced the worst kind of slavery. But in all this she was not left without hope, for the promise was given that the seed of the woman should bruise the serpents' head; thus give a death blow to that

propensity which was the cause of all our woe.

Finally, the Messiah was promised, and the people who kept the knowledge of God, looked to that event as one that was to benefit them as a nation; for they expected Him to come as a temporal prince, notwithstanding, the promise had been given that in Him all nations should be blest.

In process of time Jesus came, and it was said of Him, that he should "save his people from their sins." He was called the "second Adam." Now, if there was a second Adam, should there not be a second Eve? Jesus was called the "son of man;"-after the spirit descended upon him he was called "Christ," the "son of God." He was said to be "God manifest in the flesh." said; "the words that I speak unto you, they are spirit and they are life; the flesh profiteth nothing."

God is also known by his works, "even his eternal power and Godhead." things that are made are male and female, hence, the same principle exists in Deity. If the second Adam was the representative of the Eternal Father, there should be a second Eve to represent the Eternal Mother.

As Christ became the author of eternal salvation in his first appearing, to all those that obeyed him, so was he in his second advent "the author and finisher", of eternal life to all who were obedient to his testimony.

In Christ's first appearing, woman was not redeemed from the curse, but was required to be silent in the church and to obey her husband. The reason given, she was first in the transgression.

In Christ's first appearing there were

bearing a full cross; but it was said that his second coming should be "without sin unto salvation." Purity of life, purity of heart and an entire consecration to God is the aim of every true christian believer. Indeed, "holiness to the Lord" is our motto, and all that will not bear this inscription should be rejected.

There was seen in vision an angel flying in the midst of heaven having the everlasting gospel to preach, saying; "Fear God and work righteousness, for the hour of his judgment has come."

There are many earnest men and women who are zealously engaged in the different reforms, and as God works by human agency, as well as spirit influences, much good will be the result. When the cry is heard,-"Babylon is fallen;" and the call is heeded, "Come out of her my people that ye be not partakers of her plagues," many will gather to the spiritual order to live the Christ principle of regeneration. Those who are not ready to be harvested from the earth will observe times and seasons and beget their offspring according to law. These will constitute the natural order When their children or new earth. shall be called into the spiritual order, they will not be like those who are begotten in drunkenness and lust, so that it will take ages to redeem them.

We have been under the curse, and have been a partaker of its sorrows, but thanks to God for the revelation of this cleansing work. I am now a free woman! O that mankind were as ready to follow the second Eve out of sin, as they have been to follow the first into

Union Village, Ohio.

some indulgences permitted, short of All habits grow by unseen degrees. Dryden

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MEMORIAL LETTER.

Enfield, N. H. Jan., 1882.

My Beloved Young Friends;—As the time approaches for the Brethren and Sisters to attend the funeral and bid a long and loving farewell to H., a life member of our order, I find that my spirit goes out to be with you in your affliction.

For many years I have taken part with you in bidding adieu to those honored souls who have lived out the full measure of their days in this life, and who have gone to reap the reward of 'well done, good and faithful servant.' Beautiful Brethren and Sisters who have so nobly fought the good fight of faith, and earned for themselves a crown of immortal glory.

I have, also, with you seen those who were taken from us in the morning of life. Children, of tender years, whose lives so prematurely cut off, must if they ever become heirs of the Kingdom of heaven, earn it by a faithful adherence to the principles of godliness in the land of souls.

And there have been youthful minds from whom we have so regretted to part. Those who were active, intelligent, interested, and so far as time and gospel privileges afforded, had earned for themselves a home in the hearts of their beloved fathers and mothers in Christ.

Among this latter class we find our loved and loving sister H. A child of the church,—and how much more consoling it is to be able to commit her to the care of the good angels, with a recommendation of which we need not be ashamed, than to record that which so often carries sorrow through this life, and must follow even beyond time.

Although the youngest have no more sideration.

assurance of continued health than those more advanced in years, yet this summons has been, to me, very sudden, and indeed, very reluctantly accepted. recently one among the most active, bidding so fair to pass on from year to year as a comfort and blessing to the guardians of her youth, that we had not matured any thought in our mind for this hasty transition. We had fondly anticipated a recovery to health, and that on our return to you, she would have been advanced many degrees in strength and in the hope of a long and useful life. But we were destined to be suddenly and sadly disappointed.

Beloved young Friends; while we are bidding farewell to one of your class, you must bear in mind that her departure takes from your ranks another of your loved companions, and leaves upon those who remain, a greater responsibility to be honest and steadfast believers. Although lost to our natural sight, H. has by no means left us. By appointment she has only moved into another sphere of action. Reserve for her a place in your memories, that shall award to her an honorable position in your class for all time to come.

I trust that she may still be with you in every good work, growing more and more faithful unto the perfect day. I trust also that you will all add to your present faithfulness and be able to leave a clean record of your journey through this life.

As it is a Divine decree that all who are born into this world must inevitably, at some subsequent period, again pass out from among us, into the better (?) world, it becomes us as rational beings to accept the ultimate with all due consideration.

In this age of inherited physical sins, of deformities of mind and body, so fearfully transmitted from generation to generation, as well as a legion of morbid appetites, we can only hope and pray for an inspiration of God to enable us to so walk that life may be a blessing, and an honorable old age our deserved inheritance in this world.

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No one should defer till tomorrow that which may be performed today. To hesitate may often be the first fatal step to ruin. Every age urges its demand. The honesty and truthfulness and chastity of a child foreshadows a virtuous youth, and this cannot fail to develope into an honorable and spiritual manhood or womanhood.

It should be thoroughly impressed upon the mind of every young person that no transgression, however trivial, can possibly fade away. A penalty is as sure to follow, as we are to exist. are creatures of law, andl, God's laws are imperative. Hence the very great and persistent care that should be exercised over children that not only an actual wrong may be prevented but also that the predisposition to wrong may be anticipated and doubly guarded.

All this is an Angel's work, and consequently it is a preparatory work for the Kingdom of God. We are all engaged in it, but it sometimes seems so necessary, and especially for those who are yet on the ascending grade of life's journey, that we cannot forbear adding a kind word of monition. We would have the whole world good, and then we should be so happy. Farewell,

Henry C. Blinn.

He who does a base thing in zeal for his friend burns the golden thread that ties their hearts together.

H. S. KELLOGG.

An ancient maxim says, "Speak nothing but good of the dead;" but it surely would be more consistent for the true Christian to speak nothing but truth of any, whether in the body or out.

Those with hopes and aspirations centered on this life, whose thoughts are engrossed by the narrow affections of earthly relationships, or perhaps lost in the elements of the world, will find nothing but terror in the thought of death. But they, who, by the love of God, the baptism of fire and the Holy Spirit, have fought the good fight, who have mounted up like eagles in spiritual aspiration,-such have also tasted of those divine powers which will yield a more abundant harvest. The aspiration of the Christian, under such heavenly influences will be to work out a character in true practical life which may bear the test of Christ.

We will briefly review the life of the de-At the age of nineteen years he receased. ceived faith in the testimony of Christ's Second Appearing as manifested among Believers, and as soon as circumstances permitted moved into the Society at Enfield, Conn. He was then twenty one years of age. It was through much tribulation that he gained a permanent planting in the faith. been for forty five years a true and consistent Believer in Christ.

For many years he officiated as a Trustee and for a few years as an Elder. Though of a feeble constitution, he possessed the spirit of determination which enabled him to triumph over every burden. His life has been a protest against the evils of the world. has always had a testimony against sin, and kept that spirit power which is the life of the He was a ministration of strength to those whowere young; many have leaned on his strength and loved him for his tenderness of heart. Though bearing a heavy burden in society he preserved his faith unchanged, and gained the love and esteem of all who knew It is over such, that death hath no power; the soul has within itself the consciousness that this is only an angel call to "Come up higher;" to enter new fields of self-discipline and spiritual culture.

Enfield, Conn.

SHAKER MANIFESTO. APRIL, 1882.

Change of Office of Publication.

The "SHAKER MANIFESTO" for the 'present will be published at Shaker Village, N. H. All business matters connected with the financial department of the paper will be directed to the,-

Publisher of Manifesto, Shaker Village, Mer. Co., N. H.

All other communications may be ad-

Editor of Manifesto, Shaker Village, Mer. Co., N. H.

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NOTES.

A pastor in one of our liberal churches recently had for the subject of his Sabbath discourse ;- "Is the Gospel, Good News?" By this it would seem that he was fractionally, in doubt, and had raised the question, preliminary to an investigation.

From his subsequent remarks he seemed to prove, conclusively, that what was

of being good news was quite the re-If to be a christian one must unhesitatingly believe in the theology of the church, a fall from original purity, the incarnation of a savior and the vicarious atonement, then, we would rather be excused from accepting the so-called "good news."

The pastor then goes on to illustrate how the churchal order has taught the inherent depravity of the race and the utter condemnation of all who died in infancy, unless they had been so fortunate as to receive a baptism. those who pass away at a more mature age, unconverted, are denied one ray of hope or one moment of consolation through endless ages.

We are not surprised that the good pastor asked this question, as the same interesting inquiry must necessarily occupy the minds of a large class who entertain even a faint ray of hope in the immortality of their souls.

There may be reasons for believing all this and a great deal more of the same order, but there is an old work, first published some two thousand years ago which teaches, emphatically, that the "Gospel is Good News."

In that day it was so fully believed that even the poor people are said to have heard it with pleasure. The pastor of the former age, in his illustrations of the gospel of good news, gave full instructions how to become a peace-maker, that they might be called the children of God. How to become pure in heart, that they might see God. In fact, how to establish an order of universal brotherhood that would afford to every member the peaceable fruits of righteousness.

It may be that this ancient story of commonly called the "gospel," instead God's love for man, can even at this date, be found in some of the old fashioned homes of New England.

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A writer in a recent number of "The Truth Seeker" takes exceptions to the term, "Gospel Temperance," and remarks. "As if there were more than one kind of temperance, a gospel temperance and an anti-gospel temperance."

If the gospel is good news and glad tidings, then the term Gospel Temperance is correct, and no other should be used.

We have thought that some of the Conventions would be more appropriately styled,—"Political Temperance," and others "Vindictive Temperance."

To do good we must be consistent. Show to the beer and cider drinker and to the tobacco smoker, that we mean what we say, that we are wishing to lead them from error to that which is right. It is rather paradoxical, however, when a churchal member calls to the people to abstain from wine, and cider, and alcohol because they are injurious to the health, while at the same time he indulges largely in the chewing and smoking of tobacco.

For the present we shall conclude that there are two or more kinds of temperance in the land, one the herald of "glad tidings" and the others faithless and truthless representations.

The subject of cremation is slowly but surely gaining a hold on the minds of the people. Already it is reported that societies have been formed in several of the United States, while in Italy, Germany and England, Crematories are in successful operation. The subject is not popular, however, as it is a strange innovation, hailing as it does from the land of the heathen and revived among

us by Free Thinkers or Radicals who are not expected to have much of a chance in the resurrection.

It is quite fortunate, in this case that these cremationists propose to burn the dead instead of the living, and as they say, "to preserve from corruption the air we breathe and the water we drink."

Correspondence.

[FROM THE LETTER OF A FRIEND, IN PAWTUCKET, R. I.]

Elder Nicholas A. Briggs;—I have perused the documents you gave me, on my leaving the Village, and am pleased to say,—That I see no inconsistency in your teachings, more than this;—I am fully persuaded that yours must be a very enjoyable life and expands into peace and happiness, such as few or none atain in their natural living, for the vanities and pleasures of this world.

That you emulate the life of Christ is of tself a sufficient guaranty of the nobleness of your aim and commends your life of purity and chastity. I know that he has said, If we would be his disciples, we must deny ourselves and follow him. I here had a train of thought about these matters since reading your circular. I don't know that I am prepared to grasp your theories in their entirety, at once, but they are very feasible if a man would live holily in this world.

I feel with the Church, there is too much form, while the power of religion is denied by the life." Your life and work in the world is not in any degree understood by the masses of the people and only few could be persuaded to accept it did they know of it, because of the lusts of the flesh and the pleasures of life, which in themselves, are only emptiness and leave a sting behind. I am in strong sympathy with you and wish that I was more pure, as He, Jesus, was pure. Accept my thanks for all kindness. Ever yours.

S. Mabee, Dear Sir :- A few days since I received the Jan. No. of the Shaker Manifesto: from whom it came I knew not. I tried to satisfy myself, but in vain after a studied ef-But subsequently I learned it was from you desiring to hear from me. You are an entire stranger and why, or what you wished to hear from me I could not imagine, unless it be my opinion of the pamphlets you sent me, and I cheerfully give it.

It was enough for me to know it was a Shaker production to satisfy me that it was well worthy of my attention, and I read it through with pleasure and instruction. have considered the two families or denominations of Quakers and Shakers as Christian brothers standing upon the substantial, practical, happifying principles and truths of christianity, unmarred and undisturbed by the doctrines and dogmas of popular orthodoxy.

They have at an earlier day realized the slanders and persecutions of the orthodox churches, but by patient lives and a more progressive civilization survived and come to the enjoyment of a toleration secured, however to them more by the free, independent thought outside of the churches than by the spirit governing within its pale. The world is moving on despite of ecclesiastical influences, rather than with their aid.

You have more of the christian heart and spiritual liberty in your religion than there are in the orthodox schools of theology : and you are on a foundation as firm as practical wisdom and love can lay, the teachings and life of christ being the corner stone.

You (i. e. an article in the Manifesto) truly say, speaking of our institutions of learning, they "are not for the learning of the simple religion of Jesus" but for peculiar theories that "teach the full cross of Christ unnecessary and a great deal of the worldly life not only admissible in the church of Christ, but so harmonious as to become sacraments therein."

The time has come when the world is turning away from the church as the school of truthful, practical instruction in religious matters, and demanding the more reasonable, philosophical, and God honoring theology.

understand and enjoy should be remodeled. hampered, confused and made ridiculous by the bewildering cunning, and crafty selfishness of men in the dark ages long gone by, when addressed to minds like yours as well as of infancy, is a sad commentary upon the appliances and methods brought to bear to win or rather force into the church. cannot dwell. Let us seek and hope to be more enlightened on the great questions of the life we should live, and of the life to come. Thanking you for the little book you sent me I subscribe myself, Yours, with high respect for the Shakers,

Thomas Barlow.

Canastata, N. Y.

Society Record.

DEATHS.

H. S. Kellogg, at Enfield, Conn, Mar. 7. (See page 85.) Age, 65 yrs. and 10 mo

Harriet Gill, at South Union, Kv., Feb. 28. Age 78 yrs. and 7 mo.

Edward Bennett Bolton, at Shirley, Mass. Mar. 10. Age 79 years.

And thus our aged friends are passing away.-But they leave the blessed gospel to comfort us, and the same way of God, they have so faithfully traveled, and for which they have given up all to support-Let us not be discouraged! But in the same spirit of thankfulness they have manifested, let us toil on, that we may not be unprofitable servants of our God, but by patient endurance inherit the promises, and, finally partake with them in the joys of the redeemed, beyond the In kindest love to reach of earth sorrows. all our dear relation Yours very truly,

John Whiteley.

Juvenile.

"TWO COATS."

"My little girl must pay attention to what is read," said May's father one morning, as they sat down to family worship; and May, who was usually too restless to listen to all, for once was quiet as a mouse, and scarcely The idea that a religion a little child can took her eyes from her father's face.

"Papa. I did pay attention," she said eagerly, as they arose from their knees. "I heard you read about the man that had two coats, and that he was to impart to him that had none." Then she asked mamma the meaning of "impart."

That day an old man came to the door with shoe-laces to sell. May's shoes all buttoned; but from her own little store of spendingmoney she bought a pair of laces, just because the poor peddler looked so forlorn; and as she gave him the change she saw that he wore no overcoat although it was midwinter, and his old blue army jacket had not a button to hold it together.

"Dear, dear!" sighed May to herself, "what would I do if my papa had to go like that? and I expect, as like as not, he's somebody's papa." And then she wondered if he did have any little girls why they didn't sew some buttons on his coat. The old man read her sympathy in her eyes, and as he dropped the pennies into his packet said sadly;

"I had a little girl once like you, but she went away one day and never came back." The peddler drew his sleeve across his eyes. "The preacher said she'd gone to sing with the angels;" and then he picked up his pack

and turned away.

May watched him with a pitying face. "I'm most sorry I didn't ask him to come in and let me sew some buttons on his coat," she said, as she saw how the wind blew back his ragged coat; and then she remembered the passage about coats that her father had read that morning. "Papa has three coats," she said to herself, "and I'll ask him if he can't give this poor man one."

"Isn't that rather a literal rendering of the text, my dear!" asked papa, a little startled

at May's proposal.

May knew nothing of "literal renderings," but she was very anxious to have the coat.

"I really don't know how to spare one," said her father to mamma.

"But we ought to mind the Bible," said May, quickly, "oughtr't we, papa?"

Papa looked down into the pleading eyes. "So we ought, my darling," he answered, wrapping the coat about her, and kissing her eager face. "Now we will go and find your old man, and tell him that this is what comes of a little girl being attentive at prayer-time.

The shoe-string peddler was just fastening the gate across the way, and when May's father beckoned him over and made him put on the large, warm coat, it was hard to tell who was the happier-the old man or the little girl.

"I mean to pay attention every day," said May, as she skipped into the house.

And papa felt that he would have to "pay attention" too .- Angel of Peace.

STORY WRITING.

Composition is the bugbear of the children. not without cause. When J. is told to write upon the subject, "A Conversation among Themistocles, Aristides and Pericles, on the Proposed Appropriation of the Funds of the Confederacy of Delos, for the Ornamentation of Athens," no wonder she groans in spirit, wishes the schools were at the bottom of the sea, or at least, that she had the management of school affairs for a short time. With what a glorious feeling she would abolish from the curriculum all composition! And woe to the luckless wight who would dare to suggest its re-installment! Alas, poor J.! thou hast not the power to do this thing; but we hope that wiser teachers of an advanced and wiser age will pursue a course which will make composition pleasant.

A teacher of experience says, "Let us call it story-writing, for story-writing is a word which every child understands, and composition is not. I would have my reading-lesson first, and have every member of the class read a paragraph; then order all books to be put away, slates to be distributed, and the subject of the lesson made the subject of the story to be written by the children." Sc. Jour.

LETTER BOX.

Shaker Village, N. H.

Dear Sister Mary :- I thought some of the other girls had written to you, so I thought it would be nice for me to write and tell you how much I loved you, and what a good sister I think you are.

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you are, then I should be happy, and all the little girls would love me too.

I thank you very kindly for that pretty card you gave me. I think it was very pretty. All of the children send their love to you.

Yesterday it snowed. I am glad it is winter. I love winter because it snows. I am trying to be a good girl. Don't you love to have some one to write you? I love to have some one write to me. Last summer I had two gardens to pick flowers from. I love flowers. Good by, from your child,

[Age, nine years.]

Our Dear L;-Your nice letter was very acceptable, and you may be quite sure that I do love to have somebody write to me, and especially the little folks, that I may see how well they write, and learn what they love and what they are going to be.

It seems you love flowers, and love the snow, and love to be good. All these things are very pretty and pure; and now I judge you are to make a good woman. If you are good you will be pretty and always happy. My love and thanks to you, and my love to all your little mates. Affectionately,

Mary Whitcher.

BERTIE'S VOYAGE ACKOSS THE ATLANTIC.

My Father came to America from England, about six years ago and got acquainted with Believers, and he returned to England to bring us, [a boy and two girls] to live with Believers; so we would grow up and become good brothers and sisters. It was six years before he made his return to Believers. He said he would be much happier here, than he would in England.

Now I will tell you about our voyage across the Atlantic Ocean. It was very stormy coming over here, for I was very sea sick, and at night I could hardly sleep a bit. day we were coming in sight of land, there was a man on the look out to see how far distant we were from land; and when he could tell how far we were from land he would shout to the man at the helm, and he would steer the ship in the right district.

Now I will tell you about the man who stands at the compass, who tells the man at the helm where to steer too. He has a whistle | well, not one in a hundred sleep in a well ven

which he blows so many times to tell the man where to steer.

When we got to land we rode to the station and met a brother who was looking for us. We had our dinner and got into the train to go to C- when we got to C- we rode with 8-to the Village. Bertie.

[Age twelve years.]

Shaker Village, N. H.

I went to the Camp with the Brethren and gathered sap. When noon time comes the brethren blow a horn for the boys to come to dinner. We boys went out to play and swing on the trees. Two of us little boys had some sugar in a bucket. We had a little red, white and blue ball. It squeaked like a mouse, and then we had some dinner.

Little Isaac was at home, but Albertis brought him some candy. Everett.

[Age six years.]

House-hold.

The air we breathe .- Our first, constant and imperative need is pure air. If we lack this, we have nothing. Upon this vital point intelligent people are sadly and willfully stupid. A large majority of the cars, theatres, halls, parlors and churches are dens of poisons. It must be a strong attraction which can draw me to a public hall. In lectures before lyceums I quarrel with the managers about the atmosphere of the hall. I return from church sincerely doubting whether I have not committed sin in exposing myself in a poisonous atmosphere. The eminent Baudeloque declared it as his conviction that the lack of proper ventilation in our dwellings is the principle cause of scrofula. He believed if there be pure air, bad food, improper clothing and want of cleanliness will not produce scrofula. Sir James Clarke expressed the opinion that the bad air of our nurseries, sitting rooms and bed rooms produce an immense amount of scrofulous disease.

As a medical man I have visited thousands of the sick, but have never found one hundred of them in a pure atmosphere. Among the tilated room. The air of our close furnace heated houses produces fits in our cats and dogs, and would kill our horses or cows in a few months.

God has provided this immense atmospheric ocean, a hundred miles deep, with its winds and hurricanes, an exhaustless fountain of life and health! What a shame to our civilization that we should expend thousands of dollars in erecting splendid houses, and so contrive them as to compel ourselves to breathe, instead of the pure air of Heaven, a vile mixture of the poisonous execrations from our own bodies, and the poisonous gases emanating from our gas-burners and fires.—

Dr. Dio Lewis in Golden Rule.

Noth Preventive .- A correspondent of the Furniture Gazette commends the following remedy for exterminating moths in carpets and furniture. After some years of experience with the troublesome pests, says the writer, I found a sure preventive of moths in pitch paper, the same as roofers use. moth will live and grow on cayenne pepper and tobacco, while I could never see that the use of these articles kept the moth miller out The plan for the furniture dealer or house. wife is to cut the paper in slips and place about the room, under and behind sofas, chairs etc. This should be done as early as the middle of April, and in warm climates earli, er. If the dealer wishes to make parlor suits moth proof he should place on the inside of backs of chairs and seats small strips of the pitch paper; and rest assured that the miller will not select these places to deposit eggs It is the miller that is the foundation of all the mischief.

Ivy Poisoning.—For dog-wood, or ivy poisoning the following is said to be an infallible remedy: Boil wood ashes enough to make a strong lye; wash the poisoned parts in this; let it remain a few minutes and wash off in soft luke-warm water; when dry anoint with grease. Repeat this process as the poison develops itself, and one or two applications will cure the most obstinate cases. It acts like magic.

Farm and Garden.

Principles Governing the Production of Milk .- From an article on this subject in the Scientific Farmer, we condense the following items: "I understand very well, as probably every man does who handles milk, that there is a wide difference in the composition of pure milk, especially in the matter of the percentage of butter. All milk is richer in September than in June, and it varies in this respect in different seasons in the same herd or cow. The cow that is fleshy gives milk richer in butter than the cow that is thin and poor. One that has reached her full maturity givesbetter milk than she did before she reached that age. A cow that is gaining flesh day by day gives a richer milk than a cow that is losing it gradually. perience has taught me that a cow's milk very deficient in butter often fattens a finer calf than that of a first class butter cow. When a man tells me what a splendid fat calf his cow always rears, I do not wish to perchase her for a butter cow. A man cannot procure milk profitably for any purpose without feeding his cows liberally with good, sound, healthy nutritious food. It requires a certain amount of food to supply the demands of nature. All above that amount which she will take and assimilate will be converted into milk and flesh. The herd should be kept warm in winter and fed and watered with regularity. This diet should be varied as much as convenience will allow."

The Striped Bug.-Every gardener knows that this is a most destructive insect among melon, cucumber and other young vines. sometimes damaging the crop seriously. Many remedies have been suggested, some of them no donbt good in their way but troublesome. Now we have tried, for several years, another which has proved a complete success. Instead of aiming to drive away the insect by soot, ashes, &c., we pet it, or rather furnish it with food better than the young melon and cucumber plants. We sow around each planting a few radish seeds, and coming up about the same time, the tops supply pasture for the bug which it much pre-

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fers to the vines. Lettuce will also answer, but the radish is rather liked the best. While our vines are untouched by making this little provision for it, the young radish tops are completely perforated.

Should this fail, which is seldom the case and has never been with us, sprinkle the vines with a solution of whale-oil, soap and water. No other insect but the curculio can stand this. When this preparation is not attainable, a week solution of carbolic disinfectant soap will answer as well .- Ger. Tel.

THE SILO MEETING IN PITTSFIELD.

A Letter concerning it by Elder Evans.

Editor of the Sun:-There was a goodly gathering in the town hall, Pittsfield, on the 10th inst., a company of substantial, noble Instinctively I enquired, looking men. Where are the young men? Those present were uniformly past middle age. Have Massachusetts farmers no posterity, or have their sons become clerks, merchants, doctors, lawyers, priests, agents, soldiers, tramps? "Ill fares the land to thickening wrongs a prey, where idlers flourish and true men decay." Is there not something radically wrong in the system of national education when it thus results in making labor on the soil uninviting, if not discreditable, to the rising generation of young men? Suppose the clergy of New England revise its theology-form a new plan of salvation-beginning with "the world that now is," allowing none to join the churches, unless, as evidence of good character, they prove ownership of at least a part of an acre of land, and alse excluding all who own more land than they faithfully and honorably culti-

"Woe to those who add acre to acre and house to house, until there be no place left for some of the people," and "blessed are the meek, for they shall inherit the earth"-own a piece of land. Soon the school teachers would instill into the minds of boys the idea that landless men are villians, i. e., holders of houses and lands "by base servile tenure," and that the speculative land holder is also a villian, i. e., "a vile, wicked man," a creator of criminals, poverty in land and Broadway, New York.

riches in land being the primary cause of human crimes.

England is in great turmoil with her Irish soil-workers-millions. Russia is just now legislating to relieve the extreme poverty of 19,000,000 farmers who were emancipated from villiany or serfdom 20 years ago.

Educate and legislate the young men, with the best brains, unto the land. F. W. Evans. Mt. Lebanon, N. Y.

Books and Papers.

PHRENOLOGY. The time has come when people do not question the utility of Phrenology, and men in all departments of life are now applying its principles, both in self-culture, and in their dealings with others.

The PHRENOLOGICAL JOURNAL of New York is the only periodical devoted to the subject, and it includes with this all that relates to HUMAN NATURE, and the improvement of men physically, mentally, and morally. In the prospectus for 1882, the publishers make liberal propositions to subscribers. The price has been reduced to two dollars a year, and to each subscriber is offered a new Phrenological Bust. This Bust is a model head, made nearly life size, of plaster of Paris, and so lettered as to show the exact location of all the Phrenological Organs. It is a handsome ornament, well adapted to the centre-table, mantel-piece, library, or office. With the aid of this, and the illustrated key which accompanies it, together with the articles published in the Phrenolog-ICAL JOURNAL ON PRACTICAL PHRENOLOGY, each person may become quite familiar with the location of the different Phrenological Organs, and a good judge of Human Nature. The Bust is sent by express, carefully packed, to every subscriber who sends in addition to the subscription price (\$2.00), 25 cents extra for the boxing and packing; or, No. 2, a smaller size, will be sent by mail, post-paid, on the same terms, to those who have the Bust, or prefer the new Book Premium, will be sent "THE PHRENOLOGICAL MISCELLANY," worth \$1.50. Our readers cannot do better than to subscribe at once for the PHRENOLOG-ICAL JOURNAL; it will be found the best possible investment for the money.

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QUEER BREAD MATERIALS.

Earth bread is made from a white earth in Upper Lusatia, formerly a part of Germany, but now under the rule of Prussia, and the poor of that region use this bread in times of scarcity. The earth is dug from a hill where saltpetre was once manufactured. When laid in the sun until heated it cracks, and globules like meal exude from it. It is supposed that the saltpeter or soda in this earth gives it lightness. Something similar to it is found in Catalonia and is also used for bread.

It is affirmed that in cases of extreme need many have lived on this bread for weeks without experiencing any injury. Soft stones were ground and made into bread in the late famine in India, to prolong, if possible, the lives of that striken people. Fish bread is still used in Iceland, Lapland, Crim-Tartary, and other places far North.

The fish is first dried, then beaten to a fine powder; and sometimes the inner bark of some of the trees of that region is mixed with it, and then wet and made into bread and cakes. Moss-bread is manufactured in Iceland from the reindeer moss, which toward the month of September, becomes soft, tender and damp, with a taste like wheat bran. This moss contains a large quantity of starch, and the Icelanders gather it in the latter part of the summer season, thoroughly dry it, then grind it into meal; and bread, gruels and pottages are made with it. The want of better grain frequently compels the poor Icelanders to bake a kind of bread from the seeds of the sand-reed, which, on their shores. are merely eaten by the birds of passage.-Food and Health.

> [FROM THE "LITERARY MICROCOSM."] CAUSE AND EFFECT.

> > L. L. KEPHART. A. M.

God governs the Universe by mutual laws. These laws permeate all creation. In obedience to their mandates vapors rise, and rain falls; winds blow and frosts congeal; atoms cohere and planets whirl; and behind it all stands the Omnipotent Omniscient One, whose behests thess laws execute, evolving from this vast, intricate machinery, the greatest possible good, to the greatest possible

number.

In the happening of all events, careful observers have noticed the workings of the invariable law of Cause and Effect. Each effect always has its corresponding cause; and each Cause, must, invariably produce its corresponding effect. The Infinite God is so unchangable, so reliable, that whenever we see a cause set in motion and clearly comprehend it, we know, at once, what the effect will be. The Creator has endowed man with the ability to comprehend causes. He has also given him the power to set causes in motion, and the privilege of choosing, as to the kind of causes he will set in motion. Herein consists man's supremacy. In this particular being, endowed with this prerogative, supreme, consists the fact that he is made in the image of his Creator.

But, right here, man's supremacy ends. Having once set a cause in motion, it immediately passes beyond his jurisdiction, into the jurisdiction of God. Man may choose which of two or more causes he will set in motion: but, having made his choice, that cause is so immediately linked with its proper effect, that man cannot, and God will not pre. vent the proper effect from following. Hence, Esau found no place for repentance though

he sought it carefully, with tears.

The great mistake of mankind is carelessness as to the causes they set in motion. Then, when overtaken by disastrous effects, they expend their tears and energies in bewailing their misfortunes, or "bad luck" and in imploring Divine Providence to interpose a miracle and save them from the effects of the causes they have willfully or carelessly started. This is supreme folly. A farmer carelessly sows bad seed. When the stalks begin to shoot, he discovers that it is cheat, instead of wheat. No matter how reverent and pious his life may have been, it is now too late for him to pray, so far as the result is concerned. The seed has been sown, the cause has been set in motion, and the effects will follow, the result is a crop of cheat, instead of wheat.

A father and mother are careless in the training of a darling boy. They keep wine in the cellar, place it on the table at the evening meal, pass it around at the social gathering, drink it, and place it to the lips of the darling boy, on whom they dote with all the pride and fondness of which parents are capable. They are setting in motion a potent cause for evil, they are sowing seed, the fruit of which they little apprehend. Time rolls on, and when, in after years, they see their son wallowing in the gutter, and frenzied with rum, drive his wife and aged parents into the streets, they implore the Almighty to interfere and save the idol of their hearts from a drunkard's grave and a drunkard's hell. But, in reply to their importunities there comes back that wise and inexorable fiat; "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap." And the thoughtful sympathetic observer, much as he may pity them in their anguish, is compelled to remark; "They have sown to the wind, they shall reap the whirlwind."

One of the great lessons to be taught and learned today is that men should pray for wisdom to set right causes in motion, rather than for God to interpose and miraculously save them from the disastrous effects of malignant causes, after they have been set in motion.

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Let it be distinctly understood, that, wholly in temporal, and, in a large extent, in spiritual affairs, it is too late to pray, after a cause is set in motion, unless there may be some way in which our prayers may set in motion a new cause that will change or annihilate the previous one. The seed sown must produce its fruits. This is an inexorable law, hence the importance of exercising care, as to the seed we sow.

This law holds good with nations, as well as with indivduals. For many years, the great republic, sowed with the seeds of liberty, the tares of human slavery. Gradually the tares grew stronger and stronger, until the truth burst open in a terrible civil war, that filled the whole country with death and mourning, burdened it with debt, and, but for the mercy of God, and the abolition of Slavery, the annihilating of the cause, our

whole national fabric, and with it human liberty would have perished from the earth.

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Fifty years ago, the spoils system, in our politics, was set in motion as a cause. As such it has gradually, but surely gone on, producing its concomitant effects, corrupting our social life, and creating an unholy greed for office, until throughout our municipal governments, up through our county and state organizations, to the very head of our nation there runs this controling besotting influence,—a desire to get at the spoils

This principle has become so arrogant and dictatorial that it assumes to control all the energies of the nation, in the interest of rings, cliques, and monopolies. And, when the great, noble, God fearing Garfield, placed at the head of the nation offered a mild, but firm resistance to its demands, this unright eous principle, this unholy effect of an unholy cause, by the hand of a villainous assassin struck its blow, and the chief magistrate of the nation fell. This system is the cause, Garfield's death, and the whole nation bereaved and mourning, is the effect. Would we avoid similar calamities in the future? Then it is for us to see that the causes which produce such effects, are speedily annihilated.

When the civil war was upon us, when the assassin had fired the shot, then it was too late to pray that we might be saved from the effects of the causes that were producing them. God's answer was, As with individuals, so with nations, they must reap what they sow.

And this will ever be His answer. Hence the propriety of praying for wisdom to set in motion none but right causes.

A sad-looking man went into a drug-store. "Can you give me," said he, "something that will drive from my mind the thoughts of sorrow and bitter recollections?" And the druggist nodded, and put him up a little dose of quinine and wormwood, and rhubarb and Epsom salts, and a dash of castor-oil, and gave it to him, and for six months the man couldn't think of any thing in the world except new schemes for getting the taste out of his mouth.

TRUE EYERY TIME.

If an editor omits anything he is lazy. he speaks of things as they are people get angry. If he glosses over or smooths down the rough points, he is bribed. If he calls things by their proper names he is unfit for the position of an editor. If he does not furnish his readers with jokes he is an idiot. If he does he is a rattle-head, lacking stability. If he condemns the wrong he is a good fellow, but lacks discretion. If he lets wrong and injuries go unmentioned, he is a coward. If he exposes a public man he does it to gratify spite, is the tool of a clique, or belongs to the "outs." If he indulges in personalities he is a blackguard. If he does not his paper is dull and insipid.-Boston Post.

A Newly-varnished carriage is liable to spot. To prevent this some wash the carriage two or three times in clean cold water applied with a sponge instead of using a hose; this will help harden the surface, and prevent it to some extent from being injured by the mud or water getting splashed on the job. Never let mud dry on the surface, and then wash off expecting to see no spots on You will certainly be disapthe varnish. pointed, and the only way to remedy the evil will be to have it revarnished. Soft water is better than hard water for the washing of carriages, as the lime which is in the hard water is very liable to injure the varnish.

MISDEEDS AND MISHAPS.

The Raw-Ham Poisoning Cases. Six More Deaths Expected.

Death will probably result in the cases at Mineola, Minn., of Dr. Sanderson, the local physician, who was poisoned by eating diseased ham; William Cushman; Peter Pickles, son of the butcher who raised and killed the hogs; Antonio Winter. Mr. Seidlistz, and a German living near the village. It is not known and it is not probable that the disease exists outside the swine of this one lot, but general fear prevails and the pork market is dead.

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